

Nixon Meets With Baptist Leaders

WASHINGTON (BP) — President Richard Nixon received 41 leaders of the North American Baptist Fellowship and the Baptist World Alliance for a 30-minute meeting in his White House office here.

The President in extemporaneous remarks to the Baptists declared that moral and spiritual strength are more important to America than are wealth and military might.

Other great powers have risen and are now gone, the President said, because they lost their moral and spiritual strength. For this reason, he continued, your function as religious leaders is "one maybe even more important than mine."

Discussing the responsibility of

America as a world power, Nixon said that the nation had arrived at such a position "almost by accident."

"Americans," he said, "have not liked the idea of world power," but the nation has arisen to its position for peace-keeping purposes.

The President disavowed before the Baptist leaders that the United States has any desire to conquer or dominate. "But we do have the desire that all nations grow up in peace, choose their own government, religion and way of life," he said.

The President hit at youth movements designed to overthrow the American system. He agreed with the youth who dislike war, but he then defended the system that has enabled America to render aid to underprivileged nations, even former enemies.

He pointed out that it has been with American aid that Japan and Germany have risen from defeated nations to the third and fourth most powerful nations in the world today. The President also pointed out help that his administration has given aid to Romania, Peru and now Pakistan.

"The fact that America can do this is significant," the President continued. "Everyone should feel compassion, but we are able to do these things because of our system."

Rather than overthrow the American system, the President declared, "let's clean up what is wrong and back up what is right."

Just before meeting with the President the Baptist leaders were given an hour-long tour of the White House with a special guide.

The meeting with the President was arranged through the efforts of Robert S. Denny, general secretary of the Baptist World Alliance.

The Baptist leaders were in the nation's capital for meetings of the youth, relief and administrative committees of the Baptist World Alliance, and for a meeting of the central committee of the North American Baptist Fellowship.

V. Carney Hargroves of Philadelphia is president of the Baptist World Alliance and Duke K. McCall of Louisville is the outgoing chairman of the North American Baptist Fellowship.

Hederman Is Named President Hospital Board Of Trustees

Zach Hederman, partner - manager, Hederman Brothers, Jackson, was elected president Tuesday of the board of trustees of Mississippi Baptist Hospital on Tuesday of last week.

Elected with him were W. P. McMullan, Sr., Jackson, vice - president; The Rev. James Yates, Yazoo City, secretary-treasurer; and J. W. Underwood, Jackson, chairman of the executive committee.

McMullan is chairman - emeritus of the board of Deposit Guaranty National Bank. The Rev. Mr. Yates is pastor of the First Baptist Church in Yazoo City. Underwood is president of J. W. Underwood and Company, Jackson.

All will serve one-year terms as officers of the Board, beginning immediately.

Members of the board presented a certificate of appreciation to Jackson attorney T. Harvey Hedgepeth, retiring president of the board, for "22 years of dedicated service" as a board member.

McMullan paid special tribute to

News Analysis

Peace And Harmony Reign At Meetings Of State Conventions

By Jim Newton
For the Baptist Press

A spirit of peace, harmony, and an unusual lack of controversy characterized the general tone of the 30 Baptist state conventions meeting for an

nual session during a four-week period in late October and November.

Over and over, editors of Baptist state papers and Baptist Press correspondents described their convention meetings as "one of the best con-

ventions ever — there was no controversy," as they filed news reports through Baptist Press.

Some contrasted the harmonious, peaceful spirit of most state conventions with the way numerous state Baptist paper editors characterized the spirit of the Southern Baptist Convention meeting last June in Denver, which some describe as "bitter, hostile, vitriolic, and unforgiving."

Whether the spirit of the state conventions, however, is an indication that the denomination has turned the corner on doctrinal polarization and differences is too early to tell. Much will depend on what happens at the national convention in St. Louis, next June.

In contrast to previous years when federal aid to education has been a dominant theme in the state meetings, the conventions this year were surprisingly void of controversial issues, with a few exceptions.

The issue which seemed to crop up most frequently seemed to be the question of "alien immersion," the financial crunch some states are feeling, resolutions on pornography, drug abuse and alcohol, the traditional Baptist concern for separation of church and state, and support, or lack of it, for Baptist colleges and hospitals.

In four states, the controversial question of whether to seat messengers from churches which practice "alien immersion" or "open communion" came up, but was resolved only in California, and not clearly resolved there.

California Baptists rejected two constitutional amendments submitted last year which would have stricken current limitations against seating convention messengers from churches that practice alien immersion and open communion.

The convention left the matter unresolved, however, when it adopted a report of a committee to define these two terms, but questioned what the committee meant when it said alien immersion is "baptism administered by any church other than churches of like faith and order." It rejected a proposal for a committee to define the phrase "churches of like faith and order."

In sessions described as "remarkably harmonious," the Arkansas Convention, plagued in recent years by a controversy stirred when four churches were ousted because of their



Education Commission Names Officers

THE EDUCATION COMMISSION of the Mississippi Baptist Convention, in its meeting last week at the Baptist Building, elected officers for the coming year. From left: Rev. Hardy Denham, Newton, recording secretary; Rev. Harold Kitchings, Kosciusko, chairman, and Dr. J. B. Young, Ellisville, vice-chairman.

Six SBC Seminaries Outline Doctor Of Ministry Program

MEMPHIS (BP) — In an unprecedented session here, representatives of all six Southern Baptist Convention seminaries agreed to offer comparable Doctor of Ministry degree programs, possibly in 1972, if financial resources are available.

The meeting here marked the first time that the presidents, deans, and appropriate faculty committee chairmen had met together in the initial stages of formulating a major program at all six seminaries.

For two days, the seminary representatives discussed the proposed Doctor of Ministry degree program as recommended by the American Association of Theological Schools last

June in Claremont, Calif. At the close of the meeting, the group requested Grady C. Cothen, president of New Orleans Baptist Theological Seminary, to issue a release on the results of the three-day session.

"Agreement was reached to develop comparable programs in all the Southern Baptist Convention seminaries if resources are available for implementation," said the release.

"The beginning of the program would have to await detailed planning by the seminaries, necessary trustee and denominational action, and ade-

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, DECEMBER 3, 1970

Volume XC, Number 38

'Holiday Fund' Appeal Made By Village

In calling attention to the seasonal needs of dependent boys and girls under care at its agency, The Baptist Children's Village has recently announced creation of a "Holiday Fund."

The announcement explained that individual Baptists and other friends of children are being urged, particularly during the Thanksgiving-Christmas holiday period, to make cash contributions to the fund, and that out of it gifts at Christmas will be purchased and supplied by the Village staff to the children under care, with the surplus gifts to the Fund being allocated to the annual food and milk needs of the children.

According to the announcement, Village administration has recognized a need to organize the giving of friends of the Village and its children which has been traditional with many individuals about the state at this season, and to allocate that giving to a Village need which is not only in keeping with the spirit prevailing at Thanksgiving, and at Christmas, but which is critical to the welfare of Village children throughout the year.

Superintendent Paul N. Nunnery of the Village has stated that since food and milk constitute such a basic, continuing need at the Village, and since most Americans associate food with the material traditions of the holiday season, it was decided that the organized "Holiday Fund," appealing to individuals across the state, should be committed to the food and milk needs of Village children as well as to the

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New officers and an Executive Committee for 1971 were elected by the Mississippi Baptist Convention Board in its meeting Tuesday afternoon of last week at the Baptist Building in Jackson. From left, seated: Rev. J. R. Davis, Batesville, Board vice-president; Dr. Robert L. Hamblin, Tupelo, Board president; Dr. Earl Kelly, Jackson, chairman Executive Committee; Dr. W. Douglas Hudgins, Jackson, executive secretary; Glenn Perry, Philadelphia, Con-

vention president. Standing: Dr. Beverly Tinnin, Meridian, Executive Committee; Dr. George Purvis, Jackson, Executive Committee; Rev. Estus Mason, Crystal Springs, co-chairman Executive Committee; Rev. Bill Baker, Calhoun City, Executive Committee; Rev. James Metts, Indianola, Executive Committee; A. L. Nelson, Jackson, treasurer and business manager. (Not shown is Dr. John E. Barnes, Jr., Hattiesburg, recording secretary.)

Convention Board Elects Officers For Year 1971

Dr. Robert L. Hamblin, pastor of Harrisburg Baptist Church of Tupelo, was reelected as president of the Mississippi Baptist Convention Board for the coming year at a meeting of the board Tuesday afternoon of last week at the Baptist Building in Jackson.

Reelected as vice-president was Rev. J. R. Davis, pastor of First Baptist Church of Batesville, while Dr. John E. Barnes, pastor of Main Street Baptist Church of Hattiesburg, was named as recording secretary.

The Executive Committee of the Board is composed of the three officers in addition to six others, elected as follows:

Dr. Earl Kelly, pastor of Ridgecrest Baptist Church, Jackson, Executive Committee chairman; Rev. Estus Mason, pastor of First Baptist Church, Crystal Springs, co-chairman; Rev. Bill Baker, pastor of First Baptist Church, Calhoun City; Dr. Beverly Tinnin, pastor of First Church, Meridian; Dr. George Purvis, Jackson physician; Rev. James Metts, pastor of First Baptist Church, Indianola.

The Board voted to change the date for the 1971 meeting of the State Convention to Nov. 16-18.

The date of Nov. 9-11 was adopted by the Convention at its recent meeting.

The reason given for the change is that the Convention has traditionally met on Tuesday through Thursday of the week following the second Sunday in November each year, which would be Nov. 16-18, and that many other

events had already been planned for the Nov. 9-11 date.

The Convention diaries, which had already been printed, list the Nov. 16-18 corrected date.

The Board adopted a report of its Special Youth Night Study Committee, Dr. Earl Kelly, Jackson, chairman, as follows:

"We recommend that the concluding session of the annual meeting of the Mississippi Baptist Convention be a

youth rally, and that it be held on Thursday evening during the Convention in the Coliseum. We further recommend that the program for the

vention Convention be limited from 7:00 p.m. to 8:30 p.m., that age limitation on those attending be set at 18 years and up, that there shall be no printed programs, and that all concession stands be closed."

The program for the annual Youth Night Rally previously had been planned each year by various departments of the Convention Board.

The Program Committee was requested to send a letter to every pastor in the state regarding the action taken.

State Roundup

Alabama Authorizes Alien Immersion Policy Study

MOBILE, Ala. (BP) — After debating the issue in two business sessions, the Alabama Baptist Convention first tabled discussion on the question of alien immersion, and then approved a motion to study whether to limit convention membership to churches that baptize their members by immersion only.

In other major actions, the convention elected a layman as president, expanded its child care work, adopted a record budget, and heard a black Baptist minister remind them that "whenever anyone because of prejudice or vote of the church dehumanizes a person of God's creative love, that is violence."

On the first day of the convention, a constitution change was introduced by James Adams of Athens, Ala., proposing that only churches which "practice baptism by immersion only" be eligible for membership in the state convention.

Observers said his motion came as a surprise to most convention leaders, who noted that the alien immersion question had not been a major issue in that state for years, and they knew of no Southern Baptist Church in Alabama that practice "alien immersion."

Following lengthy discussion, Adams' constitutional amendment was tabled, but the messengers voted the next day to resume discussion of the issue.

The convention approved a motion by Charles Carter of Huntsville, Ala., requesting that a committee study be made of the issue, and that the report be brought to the convention's administrative committee, Executive Board, and state convention. No time was set for the study.

Elected president of the convention was Lambert C. Mims, former mayor of Mobile who now is public works

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COTHEN BEGINS AS PRESIDENT N. O. BAPTIST SEMINARY

NEW ORLEANS — Dr. Grady C. Cothen, new president of New Orleans Baptist Seminary, made his first public appearance as president Thursday, November 19, when he addressed the seminary student body, faculty, and administration at the regular chapel period.

Prior to his address President Cothen signed the Articles of Religious Belief, which are part of the original charter of the Seminary, and which are subscribed to by all members of the faculty of the institution.

Cothen characterized the Seminary as an academic community, saying, "It is our purpose to intellectually equip young people to properly represent Christ in this kind of a world."

Also, he said, "We are a Christian community, with respect for every person. It will be my purpose as president to foster the spirit of a community of believers."

Within such a community Christians must experience acceptance, forgiveness, loyalty, self-giving, commitment to each other, and caring for and serving.

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Leadership Meetings Set For February 22-25, 1971

Ten outstanding leaders from all areas of Southern Baptist life have been scheduled for a series of Leadership Readiness Conferences in Mississippi Feb. 22-25, 1971, according to W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention Board.

These four area meetings are intended to prepare all church leaders for launching a program of advance in the churches of the state in the fall of 1971.

Area conferences have been scheduled at Tupelo (West Jackson Street) on February 22, Greenwood (First) on February 23, Jackson (Daniel Memorial) on February 24, and at Hattiesburg (First) on February 25.

Conference leaders include Chester Vaughn for Sunday School, John Hack for Church Training, John Hack for library, Talmadge Butler for music, Neil Jackson for recreation, and William Halbert for church administration.

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State Round-Up of Convention News

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commissioner for the city hosting the convention.

The record budget adopted by the convention is an increase of \$200,000 over the 1970 budget, with a \$7 million goal for 1971, including \$5.3 million in statewide Cooperative gifts and \$1.6 million as the goal for special designated offerings.

Of the \$5.3 million Cooperative Program goal, a total of \$1.8 million would go to Southern Baptist world missions causes, an increase of \$40,000.

Expanding its child care program, the convention voted to take over operation of the Protestant Children's Home in Mobile, which is transferring its assets and buildings to the Alabama Baptist Children's Home system. Acquisition of the Mobile facility now gives Alabama Baptists a center for child care in four cities — Troy, Decatur, Birmingham and Mobile.

The convention approved of two federal loans to Mobile College here, one for \$500,000 for housing units for married students, and one for \$350,000 for completion of a library.

Arkansas Continues Doctrine Policy Study, Adopts Statement
LITTLE ROCK, Ark. (BP) — In sessions described by observers as "remarkably harmonious," the Arkansas Baptist State Convention voted to continue a committee study on alien immersion and open communion policies, and adopted the Southern Baptist Convention's "Statement of Faith and Message" as its own.

The convention, plagued in recent years by a fellowship marred by the exclusion of four churches because of their doctrinal practices, continued the work of a 25-member committee appointed last year to study credential requirements for messengers to the convention.

Indicating that the committee needed another year to complete its work, the committee then recommended that the Arkansas Baptist body adopt the Southern Baptist Convention's 1963 Statement of Faith and Message, which includes a section defining Christian baptism and the Lord's Supper.

Wilson Deese, chairman of the committee, emphasized that adoption of the statement was meant to be "first step" in dealing with the fellowship problem, and also would provide "doctrinal guidelines" for the convention.

In other actions, the convention adopted a 1971 budget, approved a three-year fund campaign, re-elected its president, changed the name of the board for its child care program, and adopted resolutions on evangelism, pornography, alcohol, gambling, narcotics, and law enforcement.

The budget of \$2.75 million is a slight increase over the 1970, representing an effort to adjust to a decline in giving. Of the total, \$911,537 will go to Southern Baptist Convention causes, and \$1.8 million will remain in the state.

The convention voted for an all-out effort in 1971 to increase giving from the churches through the Cooperative Program and designated 1972 as a year for a special fund campaign for Ouachita Baptist University, Arkadelphia, Ark., and 1973 for a special campaign for funds for Southern Baptist College, Walnut Ridge, Ark.

D. C. Baptist Convention Receives 4 Black Churches

WASHINGTON (BP) — The District of Columbia Baptist Convention, in its 94th annual session here, received four predominantly black churches into its membership and installed a newly-elected executive secretary.

The addition of the four churches brings to 63 the number of congregations affiliated with the D. C. Baptist Convention.

In other actions the convention adopted resolutions on ecology, drug problems and voting representation for the D. C. delegate to Congress. A resolution expressing "strong concern and opposition to President Richard Nixon's appointment of Henry

Cabot Lodge as "occasional visitor" to the Vatican was defeated by a vote to table the resolution.

In the resolution on ecology, the convention pledged to promote environmental protection by supporting programs and legislation to clean up natural resources and to prevent further polluting of the environment.

South Carolina Baptists Create Pastor-Church Relations Office

GREENVILLE, S. C. (BP) — The South Carolina Baptist Convention adopted a record budget, voted to create a pastor-church relations staff office, defeated an alternate slate of trustees proposed for the floor for one of its schools, and heard a constitutional amendment presented which some interpreted as an effort to oust churches that practice "alien immersion."

According to South Carolina convention procedure, however, constitutional amendments presented in one convention session cannot be put to a vote until the following year.

William J. Taylor, pastor of Southside Baptist Church in Abbeville, S. C., presented the constitution change, stipulating that churches sending messengers to the state body, "must be members of a local Baptist association in good standing."

Taylor, who one month earlier had made a motion that First Baptist Church in Greenwood, S. C., be excluded by Abbeville Baptist Association because it accepts members baptized by churches of other denominations, said just before introducing the constitutional amendment that the Greenwood church was unsound in its doctrinal practice.

The Abbeville Baptist Association narrowly passed the motion excluding the Greenwood church after almost two hours of debate. Since last winter, the church has accepted transfer of membership of persons previously members of other churches which use means other than immersion or believer's baptism.

There was not debate on the proposal, since constitution changes can only be introduced one year, with action and debate the following year.

Members of the Greenwood church were seated as messengers to the convention without question this year.

In major business actions, the convention adopted a record \$5.5 million budget for 1971, an increase of \$200,000 over the 1970 budget. The budget includes \$3.6 million for work in South Carolina and \$1.8 million for Southern Baptist causes.

Illinois Baptists Authorize Study of Church Salary Scales

ROCKFORD, Ill. (BP) — The Illinois Baptist State Association, in what is believed to be the first such action in the Southern Baptist Convention, authorized a committee to study church vocation salaries, and to report back with a suggested pay scale for ministers and other church workers in the state.

Proponents of the study were quick to point out, however, that each church, in keeping with Baptist emphasis on local autonomy, would decide what to do with the study results, which would not be binding.

The committee was asked to base their suggested salary scale on such factors as longevity, education, experience, size of church, extent of responsibility, etc. The results would be distributed to all churches as information.

For the past year, an existing committee has been studying church salaries, but the convention voted to expand their assignment to include drafting a suggested salary scale.

In other actions, the convention adopted a 1971 budget of \$1,246,017, authorized a year's study of the association's Baptist Student Union program, and adopted resolutions on federal aid to church-owned schools, pornography, and reaffirming the Baptist Faith and Message Statement concerning the inspiration of the scriptures as adopted by the Southern Baptist Convention in 1925 and 1963.

The latter resolution was presented from the floor by James O. Mathenia of Peoria, Ill., rather than from the resolutions committee, and was

adopted without discussion.

The resolution decried "social activists in the National Council of Churches and other denominations" in addition to reaffirming the Baptist Faith and Message Statement that the Bible "has God for its author, salvation for its end, and truth without any mixture of error for its matter."

Florida Convention Keeps Relationships With Stetson

GAINESVILLE, Fla. (BP) — In an almost complete reversal of the previous year's convention action, the Florida Baptist Convention here overwhelmingly approved a report praising Stetson University and continuing its current relationship with the Baptist school.

Last year, Florida Baptists defeated by a narrow five-vote margin an effort to withhold the \$300,000 budget allocation to Stetson, and voted to appoint a committee to study the relationship between the convention and Stetson.

In contrast, the 1970 session, acting on the study committee's report, commended the Stetson board of trustees and President John E. Johns "for the manner in which they are fulfilling their tasks" and stated that "we look forward optimistically to strengthening the ties between the denomination and the school."

The committee recommended that no change be made in the current relationship. Stetson is considered a private Baptist school. It has a self-perpetuating board of trustees, with

board members nominated by a committee appointed jointly by the convention and the Stetson board.

"Another study committee appointed by the convention last year to study relationships with Palm Beach Atlantic College, a school owned by the Palm-Lake Baptist Association and operated in the facilities of First Baptist Church, West Palm Beach, also recommended no change in relationship with the convention.

Palm Beach Atlantic College, headed by Jess Moody, president and pastor of the First Baptist Church of West Palm Beach, has an enrollment of about 275 students, including 97 ministerial students or other volunteers for church-related vocations.

The convention adopted a budget of \$4.3 million which allocates 46 per cent to Southern Baptist Convention causes, and 54 per cent to state efforts. There was no opposition to the budget, which again includes a \$300,000 allocation to Stetson.

During a youth rally, about a dozen students came to the microphone to tell the older convention messengers how they felt about the generation gap after the presiding officer unexpectedly invited any "who wanted to speak to do so."

The students warned the older Baptists against trying to "run away from the truth," and against being afraid of tough intellectual questions. They called for openness and honesty, and to end denominational in-fighting.



Syllabus Completed For "In Service Training"

THE PROFESSORS of religious education at the four Baptist colleges met recently in Clinton to complete preparation of the syllabus for the "in service" training program in which the students learn of Baptist life and work. Those present were, from left: Thomas Bryant, associate in Cooperative Missions Department, program coordinator; Dr. C. H. Melton, Clarke College; Dr. Joel D. Ray, Carey; Dr. Foy Rogers, director of Cooperative Missions Department, program sponsor; Dr. Norman O'Neal, Mississippi College, and Dr. James Travis, Blue Mountain College.

Cothen Begins...

(Continued From Page 1)

ving one another, he stated.

"Thus equipped, we will be able to go into the world," he said, "to tell the good news that Christ has come, and to validate our proclamation by our experience."

Following his chapel address, President and Mrs. Cothen were guests of honor at a reception, where they were presented by Dr. and Mrs. James D. Mosteller. Dr. Mosteller, dean of the School of Theology, has served as interim president of the school for the past several months.

Dr. Cothen's inauguration as president has been set for March 1971, during the spring meeting of the Seminary Board of Trustees.

A native of Poplarville, Miss., the new president is the son of the Rev. and Mrs. Joseph H. Cothen. He and his wife, the former Bettye Major of Chattanooga, Tenn., have two children, Grady Coulter, Jr., and Carole Lorraine.

He holds the B. A. degree from Mississippi College, Clinton, the M. C. T. degree from New Orleans Baptist Theological Seminary, and has received honorary doctorates from California Baptist College, Riverside, and Mississippi College.

Cothen, an ordained Baptist minister, was a Navy chaplain during World War II, and has been pastor of churches in Tennessee, Oklahoma, and Alabama. He served as executive secretary-treasurer of the Southern Baptist General Convention of California before being elected president of Oklahoma Baptist University, Shawnee, in 1966.

He has served as a trustee of the New Orleans Seminary and Oklahoma Baptist University, and as first vice-president of the Southern Baptist Convention. He has been a member of the Foreign Mission Board, Southern Baptist Convention, and the executive committee of the Baptist World Alliance.

Clearly no other person can be Jesus; he can only be himself. But if under the challenge of the life of Jesus he discovers what it means for him to live a life of self-sacrificing, self-giving love, he will have comprehended the goal of goodness for his own life. —Malcolm Tobert in "Walking With the Lord," a Broadman book.

The Mississippi Baptist Convention

cordially invites you to attend

The Dedication Ceremony

of

The New Baptist Student Center

at the University of Southern Mississippi

214 N. 31st Avenue

Hattiesburg, Mississippi

Sunday, December 6, 1970, at 2:30 p.m.

Open house will be held at the new building from

3:30 o'clock to five o'clock p.m.

Saturday, December 5, 1970 and Sunday, December 6, 1970

Six SBC Seminaries Outline Doctor of Ministry Program

(Continued from page 1)

quate resources," the release continued. "The program could be implemented at the earliest in the fall of 1972."

Robert Naylor, president of Southwestern Baptist Theological Seminary in Fort Worth, presided over the sessions of the special meeting here by virtue of his role as chairman of the organization of SBC seminary presidents.

Naylor, when asked if the new Doctor of Ministry degree would be offered simultaneously by all six seminaries, or only by those which had financial resources to do so, said he would not presume to interpret the statements in the release, since they had been agreed upon by all involved in the meeting.

Currently, four of the six SBC-owned seminaries offer doctoral degrees, but all are not "comparable" in terms of requirements, curriculum, etc.

Three of the seminaries have publicly announced plans to study the possibility of offering the Doctor of Ministry degree as recommended by the American Association of Theological Schools prior to the joint meeting here in which all six seminaries agreed to move together in offering such a degree.

"The new degree program is not simply a change of name similar to the previous shift from the Bachelor of Divinity degree to the Master of Divinity degree," said the statement issued by the group. "This program is an effort to find a fresh approach to the solution of the problems in the ministry for the churches."

It pointed out that the new degree program would normally be a four-year academic program beyond the Bachelor of Arts degree. The Master of Divinity Degree currently being offered by most of the seminaries is a three year program, and the Doctor of Theology degree is generally a four-year program.

Pike County "M" Night

For Pike County "M" Night on December 7, Rev. Larry Rohman, pastor of First Church, Jackson, will be the guest speaker at First Church, Magnolia, beginning at 7 p.m.

Also on program will be Rev. Joe Small from Neville Church, who will discuss youth work; Miss Cherry Ott; and John Cooper.

"Testing these materials will be discussed, and some suggestions made toward possible selections," states Rev. Richard G. Gordon, Oayka pastor and director of the Pike County associational Training Union.

"Open The Floodgates Of Generosity"

Challenge Your People To Make A Sacrificial Gift To The Saviour

\$761,153 Is Needed To Reach The Mississippi Mission Goal—

Don't Miss This Opportunity!

God Wants To Bless You—LET HIM!



Southern Hills Breaks Ground For New Sanctuary

SOUTHERN HILLS Baptist Church on Henderson Road, Jackson, broke ground Sunday, Nov. 22, for a new sanctuary and church offices. The new sanctuary will cost approximately \$100,000.00 and will have a seating capacity of 435. Construction will begin immediately. Pastor David T. Cranford, holding shovel, is surrounded by deacons and members of the building committee. From left to right: T. E. Weathersby; T. E. Buford; James Simmons; Calvin Brummett; chairman of building committee, T. D. Buford; Harry Dehner; Mr. Cranford; James C. Stephens; chairman of deacons, L. P. Mullican; Leon Bass; Glen Kemp; Sam Bates; O. B. Pendergrass; W. C. Blackwell and J. L. Holliday. Deacons not shown are Hollis Grice and L. T. Martin.

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi
JOE T. ODLE, Editor

Are You Saved?

If there is one key word in Baptist theology, it must be the word salvation. This and its correlative, the word "saved," of course center in Jesus Christ as Saviour and Lord.

At the thanksgiving prayer service in a Mississippi church the pastor requested that some of those present give a testimony of their experience of salvation. The response was immediate and positive, but, of course, was varied.

The experience of salvation or being saved basically is the same for every person who is a Christian. It is the work of the Holy Spirit in the human heart when the individual responds in repentance and faith to the call of God. There is a definite encounter with God.

While conversion (being saved) is basically the same, the experiences of the individuals may vary greatly. To some it is a tremendous moment, one so dramatic that it is unforgettable. To others the salvation experience is the simple moment of decision to accept Christ, and follow him, and the heart yields. A quiet step forward and a clasp of the pastor's hand is an expression of that faith experienced in the heart.

Some persons cannot even say when they actually trusted Christ, but give a positive witness that they do trust him and that their faith is real.

There was a time in some areas when many Baptist churches used an altar of prayer, which sometimes was referred to as the "mourner's bench." This simply was a place for instruction and prayer, as a person sought an

experience of true trust of the Lord. It was little different from the counselling practices of present day mass evangelism. However, misuse of this practice, with the creeping in of teachings of the necessity of spending a long period at the mourner's bench in order to receive salvation, brought it into disrepute, so that few churches use it now.

Instead the pastor or evangelist of today seeks to make the plan of salvation so clear that an individual can truly repent of sin and believe in Christ as his savior, and little instruction is necessary when he comes forward to publicly profess his faith in Christ.

The important thing is that there must be a real encounter with God. The sinner must see himself as a sinner, must really repent of sin, and must believe in the Lord Jesus Christ. THIS IS ABSOLUTELY NECESSARY IN SALVATION.

Joining the church will not save.

Attending church services will not save.

Baptism will not save. Turning over a new leaf and living a new life will not save.

An individual must repent of sin and have a vital, personal faith in Jesus Christ as Lord and Saviour or he is not saved.

This is a real experience, and it brings peace and joy, and a desire to serve God.

Whatever happens outwardly, every person needs this encounter with God.

Each person can be saved, and can have assurance that he is trusting Christ.

Baptist Autonomy

A few weeks ago we wrote of problems being created by the fact that two associations in North Carolina were continuing to fellowship some Baptist churches which had adopted the practice of receiving non-immersed members.

Now it has been reported that an association in South Carolina has refused to seat messengers from a church which had a similar practice. Also, the Southern Baptist Convention of California rejected a proposal to change its constitution which says that the convention cannot seat messengers from churches which practice alien immersion. (Accepting immersed members from other denominations.)

Some Letters to the Editor in the South Carolina paper relative to this action, claim that the association is violating or failing to respect the autonomy of the local church. These correspondents are saying that the churches are autonomous (self governing), and have a right to receive such members if they so desire.

Certainly, the churches are autonomous, and they can do as they please in such matters. No true Baptist would deny them that right.

However, these correspondents and the church involved, need to remember three things: First, the head of the church is Christ, and church autonomy is limited

by his revelation. In the Word He has revealed what his churches are to be, do and teach, and they have no authority to go beyond those limits.

Second, churches need to recognize that certain principles make us Baptists, and when they abandon those principles, they are, in that action, leaving the Baptist position. They may call themselves Baptists, and even demand recognition as Baptists, but if they do not believe and teach Baptist principles, they simply are not true Baptists.

Third, while Baptist churches are autonomous, by Baptist polity Baptist associations and conventions also are autonomous. They themselves set rules for fellowship and membership, and while they have no authority over a single church, they do have the right to decide whether they will fellowship that church, if they feel that it is heretical.

The action of the South Carolina association was most certainly correct under Baptist polity. The church could not force the church to change its practice, but it could refuse to fellowship it in its chosen practice.

It is this autonomy of all Baptist bodies which has helped preserve Baptist strength and integrity through the centuries. We can be thankful that it still is recognized today.

It's A Matter Of Conscience

"It's a matter of conscience," said a man to me. "I am not going to let any of my money go to the Christian Life Commission, so I have quit giving through the Cooperative Program."

Well, it is a matter of conscience with me too! Neither do I like some of the things which have been done by the Christian Life Commission, and I have said so through the Baptist Record.

However, I am not going to stop my giving to other missionary causes, because I do not like something which one minor agency did. I believe whole heartedly in the state mission program of Mississippi Baptists; in Christian education; in the ministry of Baptist Children's Village; in other ministries of the Mississippi Convention; in Foreign Missions; in Home Missions; in seminary education; in the Radio and Television ministry; in caring for aged ministers and their widows; and in many other things Southern Baptists are doing. These mis-

sion agencies which I do like take 99.82% of every cooperative missions dollar which is given my church.

Less than 1-5 of one cent out of each dollar given through the Cooperative Program goes to the Christian Life Commission, and, actually, I approve of much of the work it does, such as its action against the liquor traffic and drug use, and its ministry to aid in building Christian homes, etc.

With me it is a matter of principle! I am not going to let that less than 1-5 of one cent out of each dollar, prevent me from giving the other 99 and 4-5 cents to the mission causes I want to support.

I will use my influence to try to get the Christian Life Commission to use its funds the way I feel they should be used, but I am not going to allow its failure to do that, to keep me from supporting the many wonderful mission programs I love and want to see advance.

Nothing is as important to a married couple as their need to be able to talk with and understand each other.—Walter C. Jackson in "When Trouble Comes," a Broadman book.

Someone has called it "wayside" ministry, this one-to-one opportunity that you have as you go about your work.—Martha Nelson in "The Christian Woman in the Working World," a Broadman book.

THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, December 3, 1970

WHAT A DIFFERENCE IT MAKES!



ON THE MORAL SCENE

CHRISTIAN LIFE COMMISSION, SBC

Why Speed Kills — "Speed Kills" has become a favorite shibboleth among those who fear the burgeoning drug culture, and last week a team of Los Angeles' doctors presented shocking new evidence why the slogan should be taken seriously. Methamphetamine, they report in the current issue of *The New England Journal of Medicine*, may cause a serious and potentially lethal disease of the arteries. Typically, the disorder involves a progressive inflammation of the medium and small arteries throughout the body, and a common result in permanent damage to the kidneys, intestines, liver and pancreas. In four cases, the disease proved fatal. In view of the rising use of methamphetamine, the California investigators fear that speed-induced angitis may become a national health problem among drug users. Indeed, new cases are turning up at Los Angeles County Hospital at the rate of one a week.

(Newsweek, November 16, 1970)

Jack Valenti, president of the Motion Picture Association of America, has criticized newspapers that refuse to accept advertising for movies rated "X" or "R." Valenti, who once served as an aide to former President Lyndon B. Johnson, said 32 daily newspapers, including some of group ownership, ban either "X" rated film, or both "X" and "R" films. The newspapers stated that most comments from readers have been favorable. Valenti added that the policy is "the politically attractive thing to do." He predicted that if enough

Guest Editorial

The Interdenominational Issue

The Prow, FBC, West Palm, Fla.

Shall the First Baptist Church keep her identity as a body of Baptist believers bound together to conduct its total life and mission in cooperation with the Florida Baptist Convention and the Southern Baptist Convention?

For nearly seventy-five years this church has been a cooperating Southern Baptist Church. As such it has given support to all of the denomination's agencies and programs.

In Florida, this includes the Children's Home, Baptist Bible Institute, Stetson University, our Vero Beach retirement center, new mission sites, the Baptist Foundation, minority ministries, etc.

Throughout the nation, this includes all our vast Home Mission Board programming, ministering to the Indians, Negroes, Spanish, Cuban refugees, new mission site work, youth work, ghetto ministries, etc. This totals more than 3300 missionaries throughout this country alone.

As far as foreign missions are concerned, Southern Baptist Work is spread far and wide throughout the world. There is no part of this globe where there are not Southern Baptist Missionaries, spiritually committed psychologically sound, and emotionally stable, faithfully proclaiming the Word of God.

Now let it be clearly understood that while we cheer for the good work done by other groups, we must not turn our backs on our own work.

Every dollar given by our church to any interdenominational work, no matter how fine or how committed, would have to be diverted from our church and program.

Usually the interdenominational

THE BAPTIST FORUM

Guadeloupe Needs More Missionaries

Dear Dr. Odle:

We desire your prayers as we continue our language study. With only two missionary couples and a journeyman here, he definitely needs more personnel. Please request our friends in Mississippi to pray about this matter. These people are a part of the world "that God so loved," and they need Christ too.

Wayne Frederick
Baptist Mission
Boite Postale 312
Pointe-A-Pitre, Guadeloupe
French West Indies

newspapers institute bans on films with restrictive ratings, the rating system will collapse, and there will be no guide for judging films. According to Valenti, one of the authors of the rating system, ratings are designed to indicate whether a film is suitable for children.

(Louisville Courier-Journal, 11/9/70)

God's will for you is that you be happy. If you are miserable as a Christian, it is not because God wants it that way. Nor are you honoring God in the process.—Joseph F. Green in "The Bible's Secret of Full Happiness," a Broadman book.

alist is a fine Christian but does not the Southern Baptist fellowship have men equally fine?

Very often the interdenominationalist is trained in interdenominational schools and is weak on the very issues Southern Baptists consider important.

Our denomination did not become the largest non-Catholic denomination in the United States by diffusing its energies in directions that pull away from full orb evangelism.

Mark it down. Southern Baptists have the most intelligent program of world missions that can be found.

In Hong Kong, for instance, the faith mission work is barely alive, struggling to pay its workers, teaching a few hundred people. The Southern Baptist work includes a Baptist College with 2800 students and other schools with more than 15,000 children being taught and witnessed to every day. It includes more than thirty churches and one of the best hospitals in the far east.

There is as much difference between Southern Baptist missionary work and interdenominational "faith" work as there is between daylight and dark.

Faith work is indoctrinational; Southern Baptist work is based on participational evangelism, acknowledged by all to be the most effective way to do lasting work on any mission field.

Let us face the fact that we are lagging in our missionary emphasis and need to catch up on our giving. The one thing that is quite clear is that we will never give creditable support to our Cooperative Program if the current emphasis on diversionary interdenominational work is allowed another day of consideration.



A Woman's World Reaches Far

Beyond the Ironing Board

Wilda Fancher

What's red, white, and blue and sends chills up my spine?

Parents do too much lumping-in.

James sat in the olive green recliner, and I reclined in the maroon one. One of our teenagers had distributed his legs and arms — looked as if he had four of each—in thorough uncoordination around on the den floor in front of the television.

In a moment the Cubs and the Pirates, or two some such teams, would wield their bats at each other, but in a momentary truce all opponents were listening to "The Star-Spangled Banner." A breeze enabled the flag to wave itself in response to the salute.

I said, "I wish that gave this new generation child bumps like it gives me."

Showing that his thinking process lacked nothing in coordination, the sprawled-out fellow on the floor indignantly drawled, "It gives me chill bumps," as if to say, "Don't lump me in where I don't belong."

Just because a kid doesn't jump to attention, salute and say, "I pledge allegiance with chill bumps..." I ought not to assume he doesn't pledge allegiance and get chill bumps.

And another thing. Suppose there's a kid who keeps his grades up, bathes every day, is reasonable respectful to his parents and teachers, wears clean clothes every day, gets himself to the church on time and enjoys being

there, polishes his shoes once or twice a month, helps little ladies across the street, eats breakfast, opens doors for his mother, pays his bills promptly, never stays out past curfew, baby-sits with the kids in his family so well other folks hire him or his parents can leave the kids in his family with him when they go out of town overnight, wears socks to school and church, lets his parents know where he is and with whom, eats lunch, brushes his teeth three times a day and sees his dentist twice a year, doesn't mind talking with adults when necessary, eats supper, worries about his friends who do not enjoy church, will sit at the table or in the den and talk with his parents about subjects from whether little brother really has a leg injury—or is pulling his parents' leg — to the war in Vietnam.

Say this same kid likes to wear his hair about down to the bottom of his ears. Would you lump him with the hippies?

I believe such lumping-in would be quite scriptural — the scripture says something about a mote and a beam.

I get a lump in my throat about it all. But the lump is my heart jumping up in my throat when I see how intolerant we Christians are with each other. It is prejudiced intolerance that scares me—not the hair down over boys' ears. Especially when the heads between the ears are leveling up in fine shape.

NEWEST BOOKS

THE BROADMAN BIBLE COMMENTARY Vol. 2 Leviticus - Ruth (Broadman, 480 pp., \$7.50 single volume, with last two of 12 volumes free, when whole set is purchased.)

Enough already has been said about the Broadman Commentary for readers to know that it is a scholarly set, written largely from the point of view of critical scholarship. This does not mean that the writers are taking the position of the most extreme modern scholars, for they do not. These claim to believe that the Bible contains God's revelation, but they do not hold to the traditional views espoused by most conservatives. This volume is an example. The authorship of the Pentateuch by Moses is seriously questioned if not completely repudiated. For example, the writer of the commentary on Deuteronomy accepts the theory that Moses was not the author of this book, but that Mosaic ideas were used. Humanistic explanations are given to the miraculous experiences, such as the drying up of the Jordan, the walls of Jericho, etc. The scholarly approach is used in seeking to help understand what is written. Readers need to fully understand the point of view of the writer, and the theological basis of the writing. It is not the conservative view.

THE BROADMAN BIBLE COMMENTARY, Volume 3 — General Articles, Matthew - Mark. (Broadman, 402 pp., \$7.50 individual volumes, with last two of 12 volumes free when others have been purchased.) This is the first New Testament volume of Broadman Commentary. Enough already has been written for the reader to know that the commentary is written from a scholarly point of view, and from the standpoint of modern Biblical Criticism. For example, the view on the inspiration of the Bible is not that traditionally held by conservative scholars. This does not mean that the volumes espouse the positions held by the extreme liberals, but they certainly cannot be called conservative, and I presume that the authors do not want them to be thus classified. Those who desire to buy and use the set need to know what they are buying, and also should know how to use it. We think that these volumes will be of little value to the average individual who has not had seminary training. This volume contains several introductory articles on the New Testament, and then a commentary on Matthew by Frank Stagg, and commentary on Mark by Henry Turlington. The commentators provide introductory sections to each New Testament book, dealing with problems of date, authorship, sources, purpose, etc., and then give a running commentary on each verse and section. The writers present not only their own point of view, but also reach out in their scholarship to quote many others. As with all commentaries, many readers will not agree with some of the interpretations or conclusions. These are not devotional or inspirational commentaries, so may not provide as much preaching material as some preachers want.

THEN THERE GREW UP A GENERATION by Thyra Ferre Bjorn (Holt, Rinehart and Winston, Inc., 184 pp., \$4.95).

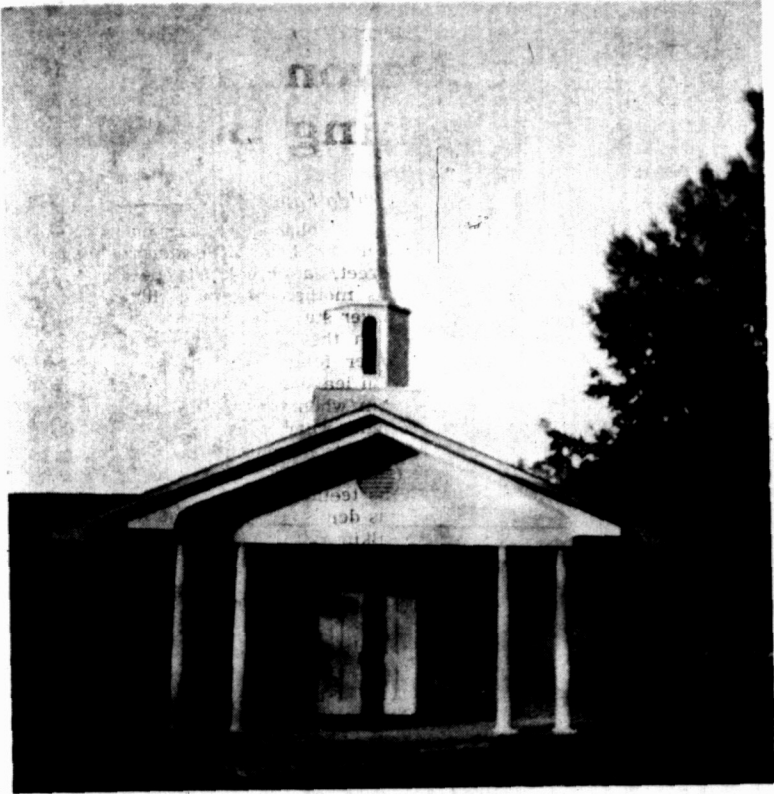
A contemporary novel about the generation gap and the problems of the minister in today's sophisticated world. The book reaffirms the old-fashioned values of family and faith.

LOVINGLY, Poems for All Seasons by Helen Steiner Rice (Fleming H. Revell, 95 pp.) This book of inspirational poetry contains verses that express loving thoughts, keyed to the special days of the year. Mrs. Rice is a well-known poet. Her book is attractively bound, and in a box. It would make a nice gift.

The Baptist Record

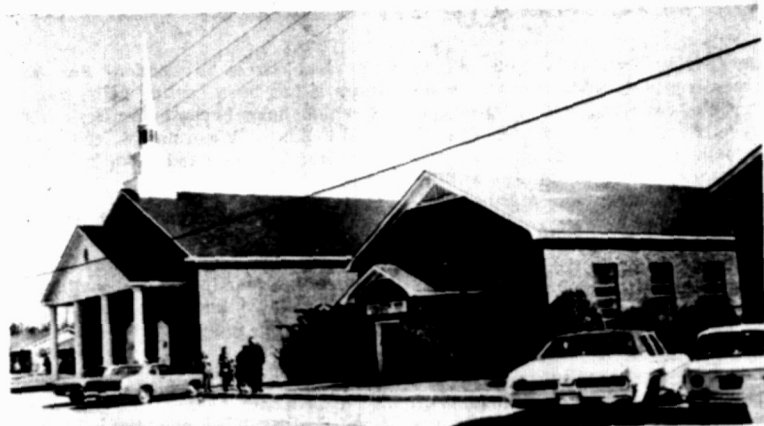
515 Mississippi Street
Jackson, Miss. 39201

Joe T. Odle Editor
Joe Abrams Associate Editor
Anne McWilliams Editorial Associate
William H. Sellers, Bus. Manager
Official Journal of The
MISSISSIPPI BAPTIST
CONVENTION BOARD
W. Douglas Hudgins
Executive Secretary
The Baptist Building
Box 530, Jackson, Miss. 39205
Baptist Record Advisory Committee: Henry Harris, West Point; S. R. Mason, Jackson; Kelly Dampier, Charleston; Paul H. Leber, Hattiesburg; G. O. Parker, Magee; Bob Ramsey, Tupelo.
Subscription \$2.50 a year payable in advance.
Published weekly except one week in July and one week in December.
Second Class Postage paid at Jackson, Mississippi.
The Baptist Record is a member of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.



Pachuta, First, Dedicates Sanctuary

FIRST, PACHUTA, will dedicate a new building (shown above) on Sunday, December 6, at 2 p. m. with Open House following, from 3 to 5 p. m. A former pastor, Rev. Cliff Estes, will deliver the dedication sermon. Special music will be presented by Mrs. Betty Johnston and Mrs. Hilda Hill accompanied by Mrs. D. W. Hardee, Sr. The pastor, Rev. Lendell Ainsworth, invites all former pastors, members and friends.



Goodyear Enters New Auditorium

Sunday, November 1, Goodyear Church, Picayune, entered the new auditorium pictured above, left. The new auditorium has a seating capacity of 900. At the rear are rest room facilities, baptistry, dressinb rooms, five classrooms, and a music suite containing rehearsal area, music library, and private instruction room. Pastor A. F. Grice says, "A vision has been realized with the Lord providing this new expanded facility. The growing membership gives the Lord Jesus praise." In the center of the picture is the old auditorium which is being renovated and will become a two-story educational unit.



26 Years Of Perfect Sunday School Attendance

Boyce Cook of Star, has completed 26 years of Sunday school attendance without missing a single Sunday. Recently he was presented his 26-year bar. Left to right: A. J. Pace, Mr. Cook's pastor; Mr. Cook; and Charles L. Byrd, Sunday school superintendent.

Mr. Cook does not claim to hold the record in Sunday school attendance, but is a close contender for second. In 1968, he received a note from a friend in Nebraska telling him of a Sylvester James of Fairbury, Nebraska, who had completed thirty years of perfect Sunday school attendance at the local Baptist church.

Mr. Cook received his incentive to be in Sunday school each Sunday from Rev. Herman Milner, back in 1944, who was at that time pastor of Star church, and is now pastor at Van Winkle, Jackson.



Pontotoc Organizes School Bible Committee

On Thursday, Nov. 12, 24 ministers and laymen representing about 20 Pontotoc County churches met at the Pontotoc City Hall. Their purpose was to organize a Bible Committee to promote the teaching of the Word of God on a non-sectarian basis, in county schools. There was enthusiastic reception of the program and the following officers were elected: chairman, Rev. Jerry Stevens; vice-chairman, Rev. Ben Hill; secretary, Mrs. Mable Gilmer; treasurer, Mrs. Laney Reynolds. The Finance Committee consists of Reno Graham, Mrs. Clarice Jackson, Mrs. Vara Montgomery, George Tucker, Jimmy Stegall, and Duane Dowdy.

The Bible instructor is Miss Sara Wright who has been serving for several years on an abbreviated schedule. The plan is for the program to be full-time, beginning in September, 1971. Funds will be supplied by interested county churches of various denominations and by parents who desire to contribute. Money can be given to Jimmy Stegall at the Bank of Pontotoc and designated for the Pontotoc County Bible Fund. Tax deductible receipts will be sent to individual donors who so desire.

The picture above is of the Executive Committee members who met on Nov. 22 at Midway Church to draw up the by-laws and to implement the organization.

Bible Scholar Says: 'They Don't Burn Translators Anymore'

COLUMBIA, S. C. (BP)—The chief translator of Good News for Modern Man — Today's English Version of the New Testament, traced opposition to new Bible translations, and quipped: "They don't burn translators of the Bible at the stake anymore, thank goodness."

Robert G. Bratcher, a Southern Baptist and former missionary to South America, said that opposition to the Today's English Version (TEV) which he translated is nothing new, for new translations of the Bible historically have met with sometimes bitter opposition, and persecution of translators has been widespread in the past.

Bratcher pointed out that opposition to John Wycliffe's first English translation of the entire Bible in 1382 was so strong that 44 years after Wycliffe's death, his body was dug up and the remains burned and thrown into a stream.

The 46-year-old Bible scholar was

here to present the 22 millionth copy of Good News for Modern Man, often called the TEV, to Miss South Carolina, Claudia Turner of Spartanburg, S. C.

The TEV has been a bestseller, and has gained on overall acceptance that is unparalleled. The New York Times has called it "the most readable of existing translations." In England it has been called "The Gospel of the Groceries," and Australians have dubbed it "The Plain Jane Bible." A New Yorker has also called it "The Swinger's Bible."

Illustrated by about 200 modern line drawings by Swiss Artist Annie Vallotton of Paris, the translation itself is written in the plain, every-day language of today's man in the street.

Bratcher noted that when the New Testament first appeared, it was written in the common Greek idiom used in the marketplaces. Bratcher said he sought to recapture this "Market - place language" in today's English that is easy to read and understand.

While praise for the highly simplified, modern language version has been widespread, so has criticism. Perhaps the two word changes that have drawn the most fury from critics are the words "virgin" and "blood."



Translator Presents 22 Millionth TEV

Miss South Carolina, Claudia Turner of Spartanburg, receives the 22 millionth copy of Good News for Modern Man — Today's English Version of the New Testament (TEV), from the chief translator, Robert Bratcher. Bratcher, a former Southern Baptist missionary, was in South Carolina for a luncheon sponsored by churches of numerous denominations which sought to distribute 500,000 copies of the paperback New Testament in modern English among South Carolina families. (BP PHOTO).

Missionary Fashions Unique Ministry For Las Vegas Strip

By Mary-Violet Burns

Promptly at 5:15 in the OOH-La-La Lounge, the worship service began. Congregants included scantily clad dancers and lighting and sound technicians. Leading the service was a 40-year-old Southern Baptist missionary.

James Reid is unofficial "minister to show people" on the Las Vegas strip — that famous fantasy land where life begins at sunset and ends at dawn.

The Reids — including a wife and six children — moved to Henderson, Nev., near Las Vegas, six years ago where Reid pastored the Faith Baptist Church. Faith Church sat on a hill overlooking the strip.

"For two years I came out of my church on Sunday night and looked at the strip. I felt very strongly that God was leading me to begin a ministry there. But I had this feeling, then, that show business was a dirty profession—and especially the Las Vegas brand," Reid explains.

His subsequent decision to resign was a particularly difficult one. "It's always difficult to give up a steady job when you have a family the size of mine."

Feeling that a strip ministry must equate, in uniqueness, the uniqueness of the strip, Reid has adopted a manner of dress that does not brand him "minister" and thereby hamper his attempts to relate to the show people. A typical outfit features a brown lace man's blouse accompanied by a gold and brown sleeveless coat and bell-bottom trousers. The garb is topped off by long sideburns and long hair.

The young clergyman fits his "working" hours to the waking hours of his parishioners. "My ministry is to people with screwball hours," Reid says. Originally he led Bible studies in three hotels three nights a week. Within the last two months he has begun three more Bible study periods. "We now have a study in several of the major show places on the strip, including such famous spots as the Sahara Hotel and the Dunes Hotel." The studies begin at 10 p. m. between shows.

He also has an English class for Japanese show people (held one night a week at one a.m.) and another class for Cuban members of the Latin Fire Follies Show. In this group are practitioners of unusual religions like devil worship and voodoo.

According to Reid, Las Vegas has one of the highest suicide rates in the country, about two times that of the national average. His small church body — which has no building — purchased a one-way walkie-talkie which Reid wears at all times. Working in cooperation with the local university's crisis intervention organization, Reid is called by organization members to aid anyone close to the strip who is contemplating suicide. The pastor is well known on the strip; his face has become familiar since he began his work last May, and he mingles freely with stage hands, pit bosses and bartenders. He understands the alienation show people feel from the institutional church.

"The word 'church' is strictly off limits here. These people feel like the church doesn't want them as they are."

We call our fellowship "The Koinonia," a greek word meaning "fellowship."

His calling card is a familiar evangelistic pamphlet: "Do You Know the Steps to Peace With God?" Though he concentrates on fundamentals in his presentation of the gospel, he neither demands nor even requests that show people give up their professions.

"I don't feel like it's my place to tell anybody that he has to quit doing anything. If the Holy Spirit is who I think he is, that's the Holy Spirit's work." He spoke of the high moral code existing among the show people, most of whom, he says, are admirably honest.

Since Reid believes that the institutional church isn't the answer for these people, ("They feel uncomfortable in a church setting and most churches cannot accept them.") he holds worship services in a meeting room of a large strip hotel. Average attendance is between 30 and 40.

Reid's ministry also encompasses the more than 6,000 prostitutes working the strip. Old age comes early in this profession. Reid recalls a 46-year-old "stripper-prostitute" whose career spanned 20 years. Having lived out her usefulness she was left with no skill and therefore no means of support.

Reid arranged with vocational rehabilitation officials to train her in a skill; then he set about to help improve her appearance.

"She looked like a witch," he says. "She badly needed dental work and

Three BSSB Employees

To Attend Conference

At The White House

NASHVILLE — Three employees of the Sunday School Board have been invited by President Nixon to attend the White House Conference on Children, Dec. 13-18.

They are Mrs. Ada Rutledge, consultant in preschool work; Eugene Chamberlain, research and program design specialist; and Robert Fullbright, supervisor, all of the preschool and children's section, Sunday School department.

Mrs. Rutledge will serve on the program during the forum dealing with the subject "Emergence of Identity: The First Six Years."

The conference, held once every ten years, has as its goal "to enhance and cherish the individuality and identity of each child through the recognition and encouragement of his or her own development, regardless of environmental conditions or circumstances of birth."



HOME MISSION BOARD EXECUTIVE SECRETARY Arthur Rutledge congratulates minister James Reid following his appointment as pastor-director of Las Vegas ministries.

was consequently ashamed to be seen in public. She was distraught and hopeless." Reid consulted a dentist friend who agreed to do the dental work if the pastor could finance it.

Eventually Reid and his church paid the bill, but the incident awakened them to the need for a benevolent fund for such cases as this one.

The inevitable question of whether Las Vegas is a fitting atmosphere in which to raise children is no hangup for this Saint Louis, Mo. native and his spouse.

"I have discovered that our children have the same problems, but no more, than they would have growing up in any other city. Our oldest son is a much stronger Christian."

Communications Workshop Scheduled In Ft. Worth

FORT WORTH, TEX. — A communications workshop for church leaders and laymen has been scheduled at Southwestern Seminary, March 29-31, 1971.

"Local church leaders and laymen will find a wealth of help and sharing," says A. Donald Bell, workshop co-chairman and professor of psychology and human relations at Southwestern. Bell stated that the meeting will focus on new methods and trends in church or religious communications.

The workshop will include a roster of outstanding speakers including John C. Merrill, professor of journalism at the University of Missouri; J. P. Allen, specialist in communication responses for the Southern Baptist Convention's Radio and Television Commission, Ft. Worth; Doug Dillard, editor, Ministry of Ideas, Dallas; Truett Myers, Radio and Television Commission; Robert E. Nay-

lor, president of Southwestern Seminary; Dorothy Murphee, drama specialist of Tennessee; Jack Hamm, religious cartoonist, Dallas; Farrar Patterson, assistant professor of preaching and oral communications at Southwestern; and others.

The theme of the workshop is "Communicating the Gospel to the Churches." Subjects for discussion will include communicating the gospel through journalism, drama, religious drawing, audio visuals, radio and television, public relations, and the pulpit.

The workshop will begin at 1:00 p. m. on Monday, March 29 and conclude at noon on Wednesday, March 31. Registration fee is \$3.00. Further information concerning the workshop, housing, meals, etc., may be secured by writing either Harvey B. Hatcher or A. Donald Bell, co-chairmen of the workshop, at Box 22247, Fort Worth, Texas, 76122.

Baptist Viewpoll

Survey Shows Dallas Preferred Site For SBC Annual Sessions

By Kenneth Hayes

NASHVILLE (BP)—Baptist VIEWpoll results reveal that a representative panel of Southern Baptist pastors and Sunday School teachers prefer Dallas, Tex., over 11 other cities suggested as possible Southern Baptist Convention sites.

The poll involved choosing any three of the 12 cities listed. It revealed that 53.9 per cent of the pastors and 52.8 per cent of the Sunday School teachers selected Dallas as one of their choices for location of annual convention sessions.

Ranking second as a choice was St. Louis, Mo. This preference was indicated by 53.1 per cent of the pastors and 48.7 per cent of the teachers.

Third and fourth places go to Miami Beach, Fla., and Houston, Tex., but the leaders were not agreed on the order of these choices.

Pastors made Miami Beach their third choice (50.8 per cent) and Houston their fourth (48.7 per cent); while teachers rated Houston third (42.2 per cent) and Miami Beach fourth (36.4 per cent).

The other eight suggested cities—Atlantic City, Chicago, Phoenix, Philadelphia, Los Angeles, Cleveland, Minneapolis and Portland — appealed to less than one-fourth of the representative panel as most suitable annual SBC sites.

VIEWpoll findings were based on 92 per cent response of the panel members.



IF YOU ARE A \$50 SPENDER, PUT BIKES AND DRESSES ON THE SCALE WITH LITERACY TEACHING AND DOCTOR'S EQUIPMENT. IF YOU ARE A \$500 SPENDER, WEIGH FUR AGAINST A MISSIONARY'S SALARY, OR TRY TO BALANCE A \$5000 CAR WITH FOUR BUILDINGS NEEDED FOR BIBLE SCHOOLS IN UGANDA. WHATEVER YOUR LEVEL OF SPENDING THE LITTLE MOON CHRISTMAS OFFERING FOR FOREIGN MISSIONS IS YOUR CHANCE TO BALANCE LOVE FOR FAMILY AND FRIENDS WITH CONCERN FOR THOSE WHO HAVE NOT HEARD OF THE SAVIOUR'S BIRTH.

\$16,000,000 NEEDED. HOW MUCH WILL YOU GIVE?

Former FMB Book Editor, Miss Nan F. Weeks, Dies

Miss Nan F. Weeks, former book editor for the Southern Baptist Foreign Mission Board, died Nov. 17 in Richmond. She was 88.

A funeral service was held at 3:30 p.m. Nov. 19 at Grace Baptist Church, with burial in Hollywood Cemetery, Richmond.

She had been in declining health for several years and had lived for the past three months in nursing homes.

Since retiring from the staff of the Foreign Mission Board in 1950, Miss Weeks had written a history of Grace Church and coauthored an account of Virginia Baptist missionaries in Liberia. She also edited manuscripts for other writers.

During the 12 years she was on the board's editorial staff her major contribution was as author and editor of

mission study books. Eighty-four volumes were compiled and edited under her direction. In addition, she edited the board's *Annual Report*.

Miss Weeks wrote nine books, including five for children, and coauthored two others. She edited a history of Southern Baptist mission work in four European countries and wrote numerous study helps for church leaders.

Originally employed part-time by the Foreign Mission Board as an editorial assistant, Miss Weeks was added to the board's regular staff in October 1938 as editorial secretary. She served also as associate editor of *The Commission*, monthly journal of the board.

In 1943 she was made book editor, though she had served in that capacity

from the time of her employment.

Prior to joining the board's staff Miss Weeks had been editor of children's publications and lesson writer for the American Baptist Publication Society in Philadelphia. She moved to Richmond in 1920 when her father, the late W. W. Weeks, accepted the pastorate of Grace Baptist Church.

As a member of Grace Church, Miss Weeks served for many years as superintendent of the Junior department and as a speaker, teacher and committeewoman in the Sunday School, Woman's Missionary Union and Training Union.

Although she relinquished her full-time employment with the American Baptist Publication Society in 1928, she continued writing its Junior lessons

for eight years. During that time she also wrote articles and Sunday School materials and became a part-time employee of the Foreign Mission Board.

Born in St. John, New Brunswick, Canada, on May 23, 1882, Miss Weeks was educated at Moulton College in Toronto, the Hartford School of Religious Education, and Columbia University in New York.

Her closest companion and her successor as book editor, Miss Genevieve Greer, has said of Miss Weeks: "She was always kind, always understanding, always wanted others to be happy. When I became book editor, someone said, 'No one can take Miss Nan's place.' It was true. No one could. No one can."

Chalybeate Church Celebrates Mrs. Barger's 100th Birthday

Chalybeate Church gave special recognition to Mrs. Ella Barger on her 100th birthday, Sunday, Sept. 27.

Many relatives and friends joined her in the Sunday morning service. The music director, James Ray, selected some of her favorite songs for the opening. Mrs. Gorman Powell, Jr. of Jackson sang "How Great Thou Art." A quartet composed of James Ray, Mrs. Graham Hudson, Mrs. Clarence Palmer, and Charles

Powell, a great-grandson, sang "The Old Rugged Cross."

The pastor, Rev. James Edwards, read an original poem, "What I Would Do Were I A Hundred Years Old." The church presented flowers to Mrs. Barger.

After church, more than 100 assembled at the Chalybeate Community House for lunch and fellowship. Rev. Clarence Palmer, a former pastor at Chalybeate, paid tribute to the honoree, stating that she is a great woman and that her faith and her optimism have been an inspiration to all who have known her.

As a climax to the day's program, Mrs. Gorman Powell, Jr. sang, "Oh, What A Wonderful Morning," then asked everyone to join her in "Blest

Be The Tie." Mr. Palmer led the closing prayer.

"A clean, busy life without coffee or any other stimulant" has led Mrs. Barger to her 100th birthday. Her health is fine. She reads, writes letters, and enjoys chatting with people.

Sunrise Music Minister
Sunrise Church, Rt. 2, Hattiesburg, has called Reil Webster as minister of music. Mr. Webster is a junior at the University of Southern Mississippi in the School of Music. He and his wife, Karen, began their service on November 15.

She is the widow of Daniel Barger, who was a deacon in the Chalybeate Church for many years. She is making her home with her daughters, Mrs. Ruth Powell, of Chalybeate, and Mrs. Hester Walker of New Albany. Her son, Ralph Barger, lives in San Antonio, Texas. Her four grandsons are Gorman Powell, Jr., Jackson; Wayne and Thomas Walker, Memphis; and Daniel Moffett, Ripley. Her six great-grandchildren are Joe Powell, New Orleans; Charles Powell, Jackson; Gwendolyn and Tom Moffett, Ripley; and Tommy and Larry Powell, Memphis.

Mrs. Barger gave her reaction to the day's celebration, "I don't believe I've ever had so many good wishes. I am happy and so thankful for all my friends and relatives."



THE JERRY WALTERS HANDBELLS are displayed in a cabinet designed and built by Jerry's father.

Jerry Walters Handbells Are Dedicated In Laurel

On Sunday, Nov. 1, at 2:30 p. m. there was a dedication concert of the Jerry Walters Handbells in the sanctuary of First Church, Laurel. The 37 handbells have been donated by the J. Homer Walters family to the church in memory of Marine Cpl. Jerry Walters, who gave his life for his country on May 27, 1968.

Bob Jones, music director of Main Street Church, Hattiesburg, conducted the concert with the Main Street Handbell Choir using the new hand ringing whitechapel bells, which range in three chromatic octaves.

The handbells are hand made of solid bronze by the famous Whitechapel Bell Foundry of London, England. The Whitechapel Foundry was established early in Elizabethan times by Robert Mot and is still located on

the same street in London. For 400 years it has been casting bells, many of which have become famous, such as Big Ben of Westminster, the original Liberty Bell, and countless others.

The beautiful tone and finish are derived from a combination of bell design, bell metal alloy, craftsmanship in moulding and tuning and centuries of accumulated knowledge and experience in this foundry. The shape of a bell and the way it is made have hardly changed with time.

The beautiful cabinet encased with beveled plate glass, was designed and hand made by Mr. Walters. Designed along Gothic lines, the back of the cabinet has plate glass mirror which reflects the beauty of the bells.

A Modern Parable

A certain small congregation in the Midwest was having financial troubles. Every time the treasurer gave a report at the council meeting, he reported a deficit. Finally, in disgust, the treasurer resigned.

The council asked another to take the position, a man who managed the local grain elevator. He agreed under two conditions: One that no report from the treasurer be necessary for one year. Second, that no one ask him any questions about the finances of the congregation during that one year period. The council gulped. . . and finally agreed, since he was a trusted man in the community and well known, because most of them did business with him as manager of the grain elevator.

At the year's end he gave this report: The indebtedness of \$25,000 was paid. The parsonage had been re-decorated. The pastor's salary had been increased from \$4,000 to \$6,000. The benevolence quota was paid 125%. There were no outstanding bills, and there was a cash balance in the bank of \$8,500. Immediately a shocked council asked "How did you do it?"

Quietly he answered, "Most of you men bring your grain to my grain elevator. As you did business with me, I simply withheld 10% on your behalf and gave it to the church in your name. You never missed it. Do you see what we could do for the Lord, if we were willing to put first things first?" "The Lower Lights Reflector"

Brotherhood

Baptist Men Get Mission Support Guide

A new resource for motivating and involving Baptist men in the support of world missions through praying, giving and going has been prepared for churches.

The resource is *Mission Support Guide: Baptist Men*, a 48-page multi-colored book of projects and ideas aimed at men. Publisher is the Brotherhood Commission.

Written by Jesse C. Fletcher, director of the mission support division of the Foreign Mission Board, the book offers Baptist men suggested projects in the areas of giving to missions, praying for missions and mission service.

The book also includes a look at the critical nature of a ministry of mission support and the biblical basis for the support of missions.

Providing resource information for the book were Warren Wolfe of the Home Mission Board, Ellis Bush of the Alabama Baptist Convention, James Lackey of the Stewardship Commission, and W. L. Smith of the Foreign Mission Board, former director of Texas Baptist Men.

W. J. Isbell, director of the Baptist Men's Department for the Brotherhood Commission, said the book will serve as the basic resource in the area of mission support for Baptist Men's groups.

Other mission support resources for Baptist Men include annual packets on the weeks of prayer for home and foreign missions and a Cooperative Program Day packet, all distributed free through state Brotherhood departments.

The new book is available at Baptist book stores for \$1.00 a copy.

Missionary's Mother Dies

Mrs. M. D. Williamson of Columbia, Miss., mother of Mrs. Robert D. Williams, Southern Baptist missionary to Nigeria, died Nov. 15. A funeral service was held Nov. 17 in Columbia. Mrs. Williams is the former Ruby Williamson of Columbia; her husband was born and reared in Portland, Tex., a town near Corpus Christi. They may be addressed at Box 610, Enugu, Nigeria.

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Names In The News

Anis Shorosh, native of Nazareth and former pastor of First Church at Jerusalem, spoke nightly in Embrice Hall, Dallas, Texas, November 15-22. An outstanding preacher, and author of an Arabic commentary on Ephesians, Mr. Shorosh has been widely acclaimed as an evangelist in the United States, India, and Jordan. His recent crusade in India led over 600 adults to Christ. In 1948, Anis be-

came a refugee in Jordan. There he was led to Christ by Baptist missionaries, who arranged for him to work in our hospitals in Ajloun. Later, he received a scholarship to study in the U.S. In a record three years, he graduated with honors from Mississippi College, and then New Orleans Seminary, where he was ordained by the First Baptist Church. Some three years ago he returned with his family to the U.S. where he makes his home in Mobile, Alabama.

Bob Harrington, the chaplain of Bourbon Street and author of "God's Super Salesman," recently signed a contract to write his second Broadman Press book. The contract was signed during an autograph party at the Baptist Book Store in Nashville. William Cannon is editor of Inspirational books for Broadman.

Crestview Church, New Brighton Road, Petal, has presently serving as assistant pastor, Rev. Derrick A. Vickers, of Whigham, Ga. Mr. Vickers has been in the active ministry since 1964. Having pastored churches in Alabama, Georgia, and Mississippi, he is attending Carey College working toward his B.A. degree. He and his wife, the former Donna Rackley, reside in Petal. Mr. Vickers is a full-time field evangelist and is available for revivals.

Dr. Mart McMullan, a Jackson surgeon, was the guest speaker at 28 Mississippi College students were honored for selection in "Who's Who Among Students in American Colleges and Universities." Dr. McMullan is a 1962 graduate of Mississippi College, serving as president of the Student Body and selected for Who's Who.

Rev. John A. Williams, an ordained Southern Baptist minister, has recently moved to West Point, Miss. Mr. Williams retired from the U. S. Air Force in 1966, entered Baptist Bible Institute, Graceville, Fla. that year and graduated in May, 1968. His youngest son is a freshman at Clarke College. Mr. Williams is interested in preaching in a Southern Baptist church, as supply preacher, interim pastor, or full-time pastor. His address is Route 4, Box 471, West Point, Miss. 38773 (phone 494-1232).

Dr. Chester Swor and Jerry Merriam are directing this week, Nov. 29-Dec. 6, a Spiritual Emphasis Week at First Church, Calhoun City. Dr. Swor, full-time lecturer and counselor, travels approximately 25,000 miles a year meeting speaking engagements. He is also a well-known and widely read author. Mr. Merriam, formerly serving as associate to Dr. Swor, is now Baptist student director at Mississippi State University.

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SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON — LIFE AND WORK CURRICULUM

Concern For Others

By Clifton J. Allen
Isaiah 1:16-17; Matthew 5:21-44;
1 John 3:11-24

Living our Christian faith responsibly will involve concern for other persons. Our lesson confronts us with this truth. It will be fruitful to keep in mind the two Bible passages with teaching related to the chief lesson passage from 1 John. Isaiah delivered God's stinging indictment of the people of Judah for their perversity and corruption and then called on them to show their repentance by doing good: seeking justice, correcting oppression, and taking the part of orphans and widows. Much of Jesus' teaching in the Sermon on the Mount emphasizes the way Christians should relate to other persons: guarding against anger and contempt, seeking reconciliation with estranged persons, avoiding occasions for strife, achieving chastity in the area of sex, being trustworthy in word, and showing love toward all persons.

The Lesson Explained Proof That We Are Christ's Verses 11-16

The writer of 1 John declares that love is a convincing evidence of belonging to Christ. From the beginning, that is from Christ himself, we have been commanded to love one another. This teaching is central in the gospel. Christians cannot claim ignorance of the commandment to love one another. It is time for us to give better evidence of our obedience. Love for one another is meant to be the badge of our discipleship. The writer of these verses now emphasizes the truth by a violent contrast—not like Cain, who murdered his brother. This proved that he was not right with God, that his mind and heart were full of evil. Love for a fellow Christian is the exact opposite; it is a matter of preserving and enriching life. Christians are brothers. Love for one another should be that which sets them apart from the world, even making them victims of hate by the world.

Further, we know that we are Christ's, that we have passed from death into life, because love rules in our hearts. We love other persons, not because they are always lovable, not because they always deserve love, but because it is Christlike to love. Not to love others is to remain in death. But to be alive in Christ and filled with his love should inspire the highest level of love for our fellow believers in Christ even to the point of willingness to die for other Christians if some

occasion should put love to such an extreme test. We face daily the obligation to make our love convincingly real in kindness and helpfulness toward others.

Love Is Enough Verses 17-18

The writer is quite concrete. If a Christian has some of the world's goods and sees a brother in need, genuine love will lead him to respond by sharing material gifts with his brother. If he does not do so, what right has he to claim that God's love abides in him? If one does not share with another person in need, his love is dead or fruitless—really he does not love at all. The very nature of love requires that it find meaningful expression; it requires action. It expresses itself in respect for a person of another race, sharing food and clothing with a person who is destitute, spending some time with a person who is lonely, seeking to defend a person who is being mistreated, or showing sympathy for a person in sorrow or trouble. In other words, love is easily communicated when it is translated into deeds of kindness and helpfulness.

Believe And Love Verses 21-24

Two of the supreme commandments of the gospel are joined together: believe in Christ; love one another. The right relationship with Christ and the right attitude toward other persons cannot really be separated. They were never meant to be separated as we learn from this passage and much other New Testament teaching. We are to think of these two commandments as having binding obligation. The authority of the Lord is behind them. Obedience to these two commandments is a matter of sacred duty. And obedience will confirm the presence of the Holy Spirit in us and working through us. Our beliefs and actions should be integrated into a worthy response to Christ the Lord.

Truths to Live By
We are judged by the clear words of the Scriptures. — Christians cannot dodge or evade the judgment of truth which we have in the Bible. The Holy Spirit uses the commandment, "Love one another," to show us our duty, to show us our shortcomings, to indict our consciences, and to enable us to see ourselves in relation to this commandment.

Christian concern must match the concern of the gospel for the whole of life. — More and more, we ought to discover that the gospel relates to the whole man, man as a person. It follows, therefore, that Christian concern must relate to much more than another person's "being saved" by the grace of God in Christ. This is his

Colossians 2:8-14
By Bill Duncan

How many sincere people do you know? Every day I meet someone who seems to be very sincere about some program or cause. Some of these people are very dedicated to their cause, even to the point of giving their lives to support some idea. There are speakers on every subject—environment, race, civil rights, etc. Yet many of these people find the idea of God repulsive.

On the other hand, there are people who do not seem to care about anything. Their minds are open on both ends. The other night I overheard a young man on an airline say that he believed in a Supreme Being but he did not believe in denominations because he did not know enough about what any of them taught. He also was not interested in learning either.

Our personal beliefs make a great difference in the way we behave. If a man does not believe in a God who keeps books on unforgiven sins, then what does it matter?

Today there are so many curiosity seekers that any philosophy can get a hearing. A half-truth will arouse more trouble than a whole lie. We need to make sure that our friends are prepared to face the confusing world.

Our lesson this week deals with the allusions of the false teaching which was threatening to wreck the Colossians' church. We do not know exactly what the false teaching was. The book teaches that Christ is the Son of God. However, the false teachers were saying that He was not sufficient and that He was just one among many manifestations of God. They were even saying that it was necessary to worship and to serve other divine powers in addition to Him.

The false teachers said that one needed additional philosophy. The simply truth preached by Jesus was not enough for them. The false teachers urged the acceptance of a system of astrology. They said that men are under the influence of such powers and need a special knowledge.

The false teachers wanted to impose circumcision on Christians. Simple faith was not enough for them. The false teachers wanted to lay down ascetic rules and regulations such as food laws and festivals.

The false teachers wanted to introduce the worship of angels or intermediaries between God and man. As you can see, Paul was dealing with people who did not think the work or death of Jesus was enough for salvation. These false teachers were trying to make slaves out of the redeemed. Paul insisted on the triumphant adequacy of Christ, to overcome any power. But one cannot believe in the power of Christ and the influence of the stars. Some of the false teachers said circumcision was the badge of a person dedicated to God with the excision from life of everything which was against the will of God.

Paul had a personal belief that Christ had done all that could be done, and all that needed to be done for full salvation. When sin is forgiven and Satan is conquered, what more could knowledge do?

All of these false teachings lead to pride of knowledge, actions, and observances, and false humility. One may believe that one can know God through some other means than Jesus Christ, but this is impossible. What

most urgent need. But many times the way to help a man at this point is by helping him, first of all, gain some measure of self-respect by having something to eat or something to wear or by helping him to know that he is loved regardless of his being an alcoholic or a criminal or a misfit or a failure. Christian concern must be brought to bear on the whole of life in the human situation—living conditions, health conditions, opportunity for work, the matter of justice, basic rights as citizens, and acceptance as persons of dignity and aspiration.

Love made real by action is convincing. — The world is slow to believe the sublime professions of the Christian faith, until these professions are translated into concrete acts of mercy, of relief, of friendliness, of sharing, of acceptance without discrimination and with respect, and of self-giving that has something of self-sacrifice. Then the world will believe and will be convinced. Skepticism about Christianity will be replaced by inquiry, acceptance, conviction, and loyalty. When we are convinced that love shows no partiality and holds nothing back, then we will manifest the kind of love that convinces the world that God is love and that Christ is the only Saviour and is worthy of trust and love and obedience.

In Personal Belief

one may have is a shadow of truth and not the real truth.

You should beware of these false teachings lest your senses be alerted and somebody capture you with words. Do you know the truth when you hear it?

When a person accepts Jesus Christ as his Saviour, then he has a new set of values. For the first time the Christian will see things as God sees them. Ambitions that once dominated his life are now powerless. Christ has become his life. Jesus Christ dominates his thoughts and fills his life. This is how one's values do change, by considering Christ's life as best. Love is the only way to live.

The baptism of a Christian symbolizes a dying and rising again. When he entered the water, the Christian was buried with Christ and arose, symbolizing the new creation by faith and commitment to Christ. Everything that would keep one from obeying God and surrendering to Christ must be put to death to bring about this transformation.

What do you believe about salvation? It really matters what one believes because he can be sincerely wrong. There are a lot of people who think they are doing right that will wind up in hell.

It is personal belief—trust and commitment—that opens the door for God's grace to bring salvation. Paul the apostle presented an uncompromising and crystal clear statement of the ethical demands of Christianity. These beliefs have little or no meaning unless they are based upon saving faith in Jesus Christ.



RA Awards At Sunrise

Two awards were presented to members of the Larry Aultman Chapter of the Sunrise Church, Rt. 2, Hattiesburg. Receiving awards were Evio de Oliveria, left, who received the award of outstanding Royal Ambassador, and Ken Dickinson, right, who received the award of Outstanding Crusader. Joe M. Clark, center, is leader of this chapter. The present enrollment of the chapter is four.

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REVIVAL RESULTS

Bellehaven, Ocean Springs: November 8-15; Rev. Henry T. Roe, full-time evangelist from Baytown, Texas, guest speaker; Rev. Jerry Young, evangelist from Houston, Texas, in charge of music; 28 professions of faith; two additions by letter; Rev. Wayne Fleming, pastor.

Wildwood, Laurel: November 8-15; Dr. Hyman Appelmann, Kansas City, Missouri, evangelist; Rev. Billy G. Johnson, pastor; 40 professions of faith; two by transfer of letter; 75 rededications.

Called To Fernwood

Rev. Thomas A. Leggett, Jr. has been called as pastor of Fernwood Church on the Gulf Coast.

He graduated from Mobile College and while there served as Alabama state BSU president. He went in 1968 to Luxembourg as summer missionary. He has served as assistant pastor to two Mobile churches — Westlawn and Navco. Currently he is in his second year at New Orleans Seminary.

He is married to the former Linda Sue Coleman who also graduated from Mobile College. She is an accomplished musician and will lend assistance at the organ and piano and with the children's choir of the church.



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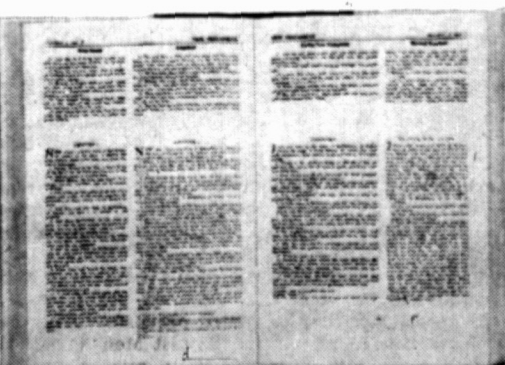
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Devotional

What Is Christianity?

By Bob Marsh, Pastor, First, Laurel
Mark 1:1,2

Is this not a strange question to ask? Do we not live in a society where the term Christian is widely used? Are there not churches on every corner, Bibles in every home, and religious language in everyone's vocabulary? Yes, but there is much confusion in our day as to the meaning of Christianity. The term is used but abused.



The answer to the question "What is Christianity?" has been given in terms of politics, philosophy, and vague religion. There is only one way honestly to answer the question: through a study of those documents which constitute the historic and theological understanding of the Christian faith. Whether one believes the Bible or not is beside the point. The point is that in the Bible we find the answer to the question, "What is Christianity?" Any answer predicated on extra-Biblical presuppositions is out of order. Whatever Christianity is, it has been based on the doctrines and teachings of this book called the Bible.

Mark begins his gospel with a term, gospel. "Here is what Christianity is," declares Mark. "It is a gospel." Mark sought for that term which would best describe the coming of Jesus Christ to the earth, and the Holy Spirit led him to reach into the language of his day and come up with the term gospel. "Good news which comes in the midst of bad news." The gospel is more than mere "good news." The term which Mark used describes the quality of the good news. It is good because it comes in the face of news which is so bad. "Christianity is God's good news to the world in the midst of bad news," writes Mark.

What is the bad news? Throughout the Bible this answer is given. Man's fallen condition! Man's sinfulness! Man's separation from God! Modern man will admit this, but he does not understand the reason for the separation. In his novels, in his movies, in his philosophies, modern man sees this separation, but still does not understand it. Writers such as Camus, Sartre, Miller, Greene, and Golding have verbalized modern man's basic problem by speaking of man's being separated. The bad news from Heaven is that man is separated from His God because of sin.

Mark, however, says that the emphasis of the gospel is the good news which comes in the face of the bad news. What is God's good news to man? Mark says, "Jesus Christ." Romans 6:23 teaches that this good news comes through a person, Jesus Christ. Here is where so much of the modern theological movement strikes out. All that God has to say to this world is said in a person, not a philosophy, not a speculative theology, not a vague supposition. God's message of love and redemption centers in a person and what that person has done to defeat the bad news.

Well, what has Jesus Christ done to make His coming good news? In I Corinthians 15:1-4 Paul tells us that the gospel is seen in the death, burial, and resurrection of Jesus Christ. Jesus Christ did not merely die, for that alone would not be good news. He died "for our sins." He was buried, and then God raised Him from the dead. This, Paul says, is the heart of the Christian faith. A living person who has resolved the bad news.

Once this truth has been grasped, one is in a position to understand Christianity. The Christian faith is first of all a person. Being a Christian is a personal relationship. This must be the guideline by which all theologies, all doctrines, and all church affairs are seen.

'Moody Monthly' Releases Paperback Criswell Book

NASHVILLE — "Moody Monthly" magazine will release in January a special paperback edition of "Why I Preach the Bible Is Literally True" by W. A. Criswell, under special arrangement with Broadman Press. The book will be given free with

each new subscription of renewal in 1971. The well-known Christian periodical, published by the Moody Bible Institute of Chicago, expects to move more than 25,000 copies during the following months.

In the book Criswell, pastor of the First Baptist Church of Dallas and former president of the 11-million member Southern Baptist Convention, explains why he preaches as he does and issues a fervent call to other preachers to emulate his example.



Clarke Alumni Fellowship Meets

In his capacity as president of the Clarke College Alumni Association, Dr. James E. Booth, physician and surgeon of Eupora, also a Clarke trustee, presided at the Alumni Fellowship Dinner at Calvary Church, Jackson, Tuesday evening, November 10. With Dr. and Mrs. Booth at the head table were Dr. and Mrs. W. L. Compere, Rev. and Mrs. James P. Fancher and Mr. and Mrs. Woodrow Burt, Jr. Fancher is chairman of the Clarke Board of Trustees; and Burt is admissions counselor. Rev. James Smith, of Mendenhall, a trustee, led the invocation.

New officers of the Association are Dr. Booth, who was reelected president; Rev. Hugh Poole, Macon, vice president; and Mr. Burt, secretary. Pictured above, the officers are left to right: Mr. Burt, Dr. Booth, Mr. Poole.

In a period dedicated to the memory of A. L. McGaugh, C. G. (Gibby) Russell, Class of '67, well known in Newton, paid a tribute to A. L. McGaugh as teacher and friend. Dr. Compere read a resolution adopted by the College Board of Trustees, in appreciation of Mr. McGaugh's life and his service to the college.

Calvary Honors Middleton Family

The members of Calvary Church, Columbus, surprised their pastor, Rev. Gwin H. Middleton, and his family with a reception in their honor celebrating their first anniversary at Calvary on Sunday night, November 22.

The ladies of the church presented Mrs. Middleton with an antique lamp and the men gave Mr. Middleton an engraved Baptist Hymnal, and a gift of money.

Cakes and pies, punch and coffee

Hospital Renovates Lackey Building

Mississippi Baptist Hospital continues to expand.

The latest move, announced by Paul J. Pryor, administrator, is renovation of the Lackey Building just east of the main hospital.

"This has been a major renovation," said Pryor, "and it gives us 13,000 additional square feet of badly-needed space. It also puts back into full service a valuable piece of real estate."

The Lackey Building, built during World War II as a dormitory for nursing students, has been equipped with central air-conditioning and central heating, and it has been joined to the main building by the construction of an elevated covered crosswalk.

"The crosswalk is 137 feet long," said J. B. Smith, Maintenance engineer for the hospital. "It's made of steel, and it has windows for ventilation and light. It's supported by pillars, and it connects the Lackey Building to the hospital's Green Annex. There's plenty of room inside the crosswalk—over nine feet of height."

Charles Carter, the hospital's director of building services, said the renovation involved removal of many walls to put larger work spaces where dormitory rooms once were.

"The hospital's clinics already occupied the first floor," said Carter, "and we had our in-service classrooms on part of the third floor. The renovation has enabled us to locate a student center in the other portion of the third floor, to expand the clinic services, and to give the entire second floor to medical records."

Carter said medical records had occupied 1500 square feet on the third floor of the main hospital. He said both medical records and adjacent laboratory facilities were badly crowded.

"The move to the Lackey building," said Carter, "gives medical records 3400 square feet of floor space—better than twice the space they had before. The laboratory will now expand into space vacated by medical records, and the x-ray department also will be able to expand in order to accommodate some \$300,000 worth of new equipment waiting to be moved in."

Carter said upgrading of other sections of the hospital continues, including installation of vinyl wall covering in Ward 1-A, along with installing new drapes.

were served by the ladies' Sunday school classes.

Rev. and Mrs. Middleton went to Calvary on November 23, 1969, from South Louisville Church, Louisville.



Ecuador Couple Visit Gilberts At Clarke

Guests in chapel at Clarke College were Senor and Senora Guillermo Vasquez, of Quito, Ecuador, who were visiting the James P. Gilberts, missionaries to Ecuador, on furlough. Senor Vasquez gave two piano numbers of Spanish folk songs he had composed and later addressed the assembly. The Vasquez couple became Baptists under the ministry of Mr. Gilbert in 1961. Senor Vasquez is pastor of the University Baptist Church, Quito, and director of Baptist student work there. From left, above: Mrs. W. L. Compere, Senora and Senor Vasquez, Mrs. Gilbert, Mr. Gilbert. The Quito visitors came by plane to Mobile and were met there by Mr. Gilbert. After their Newton visit, they went with Mr. Gilbert to Petersburg, Virginia, where the three took part in a World Missions Conference, November 15-22. Later, Mr. Gilbert was to accompany the Vasquezes to New York for a visit with their relatives.



Meadow Brook Royal Ambassadors Name Chapter For Supt. Of Missions

ROYAL AMBASSADORS at Meadow Brook Church, DeSoto County, have named their chapter for the DeSoto superintendent of missions, Rev. Ervin Brown. Mr. Brown recently visited the group and spoke to them. Top photo, front row, l to r: Gary Beckham, Mike Ray, James Potts, Jerry Cantreal, Mark Vest; back row, l to r: Jimmy Alberson, David Bell, Rev. Ervin Brown, Ronnie Galloway, and Jeff Hughes. During another special program on the theme, "Royal Ambassadors for Christ," the Meadow Brook pastor, Rev. Alvin Kitchen, spoke to the boys on the subject, "Every Boy Needs a Man." RA leaders arranging the program were Mr. and Mrs. John Galloway and David Kilhl. Those present were, bottom photo: front row, l to r: Steve Ray, Gary Beckham, Mark Hughes, Mark Vest, James Potts; middle row, l to r: Mr. Galloway, Ronnie Galloway, David Bell, Jeff Hughes, Mike Ray; back row, l to r: Eddie Smiley, Rev. Alvin Kitchen, Mr. Kilhl.



Five MC Students Enrolled In Clinical Counseling Class

The Pastoral Care Department of Mississippi Baptist Hospital currently has enrolled five Mississippi College students in a class in clinical counseling. This three-hour course is offered to seniors and graduate students majoring in a field of religious work. Students enrolled include Donald Boone, Sherrill Dillon, Gary Gooze, Richard Shurtz, David Southerland, and Martha Sullivan. The class meets on Wednesday afternoons for four hours. This time includes class periods and two hours of supervised visitations to the hospital floors. "This is the first

class of this nature ever to be offered jointly by Mississippi College and Mississippi Baptist Hospital," said the Rev. Gordon Shamburger, hospital chaplain, who supervises the program. The classroom requirements include lectures by Chaplain Shamburger, by hospital department heads, by members of the hospital's medical staff, and by visiting ministers of the community. The course is currently listed in the Mississippi College Catalogue as "Religious Education 410" and will be offered in both the fall and spring semester.

1st, Horn Lake Celebrates 50th Anniversary

First Church, Horn Lake, observed the fiftieth anniversary of the founding of their church on November 29.

Former pastors E. M. Fleming and B. F. McIlwain brought the morning and evening worship services respectively. Offerings on this date were to go toward retirement of the church debt, just a little over \$14,000.00, on the newest annex to the education building.

Charter members and distinguished guests were recognized at both services. Following the evening service a reception was held in the Fellowship Hall.

Rev. R. C. Cannon is pastor.

Meridian Campaign Meets Success On The First Day

The financial campaign to subscribe the \$218,384 by Meridian's First Church was an outstanding success as at the close of the morning service Sunday, November 22, it was announced that \$223,000 in pledges had been turned in. By the close of the evening service the figure had reached \$228,229.72.

This was the second year in a row that the goal was reached at the morning worship service. It was the fourth consecutive year that the goal had been reached by the end of the first day.

This year's campaign chairman was Dr. Harry Causey. Budget promotion chairman was Jack Kitman. The budget planning chairman was Cleland Carr and pledging chairman was Ralph Meaders. Contacts were made to all members of the church by 180 telephonic workers under the guidance of 30 group captains.

While building a new education-recreation building at a cost of \$400,000, First Church, Dr. Beverly Tinnin, pastor, has remained as one of Mississippi Baptists' leading churches in the point of support of missions through giving to the Convention Board.

Take the Sabbath with you through the week; it will sweeten all the other days.



Arlington (Lincoln) Burns Note

SEPTEMBER 27 was a day of rejoicing for Arlington Church, Lincoln County. The burning of the note was significant of a debt-free church, the result of a unified effort of the membership. The two-story educational building is completely paid for. Instead of a summer slump, the church realized an increase in church attendance. The note-burning service is a visible result of what has happened spiritually. "The membership does not seek the glory of this for themselves, but they seek to magnify the glory of God," states Rev. J. David Carter, pastor. Pictured, left to right, are the deacons and pastor: front row—Joe Albritton, Odus Woodall, Rev. J. David Carter, Lamar Moak, Harold Montgomery; Back row—Hulon Brown, Ray Moak, Russell Sasser, Robert Grice, and Ralph Moak.



1st, Sharon (Jones) Dedicates Pastorium

Members of First Church, Sharon (Jones) had dedication services for the pastor's home at a special service Sunday, November 22. Rev. James W. McCall is pastor.

Assisting on the program were W. J. Sims, Brotherhood director; Harold Bush, Church Training director; C. V. Graham, Bible teaching director; Mrs. Edna Jones, Woman's Missionary Union director; Lavon Welborn, music director; Tony Watkins, Building Committee chairman; and Rev. Maurice Flowers, superintendent of missions, Jones County.

After the dedication service, members and guests were served refreshments in fellowship hall and a surprise housewarming shower was given to the pastor and his family.

Pictured above from left to right are Rev. James McCall, pastor; members of the Building Committee, Ince Johnson, Tony Watkins, Mrs. Johnny Lee McCraw, Randolph Addams, Cecil Miller; and Rev. Maurice E. Flowers, superintendent of missions. Not pictured are Dean Matthews and Mrs. Robert Earl Shoemaker, also members of the Building Committee.

The contractor for the home was Bilbo Rustin and Sons, of Laurel. The home is a four-bedroom, brick veneer with central heat and air conditioning. The church is furnishing the guest bedroom, and has presented the pastor with a beautiful living room suite.

Off The Record

Strange Sound

A cranky old man invested in one of the new hearing aids that are almost invisible. A few days later he returned to the store to express his delight.

"I'll bet your family likes it, too," said the salesman.

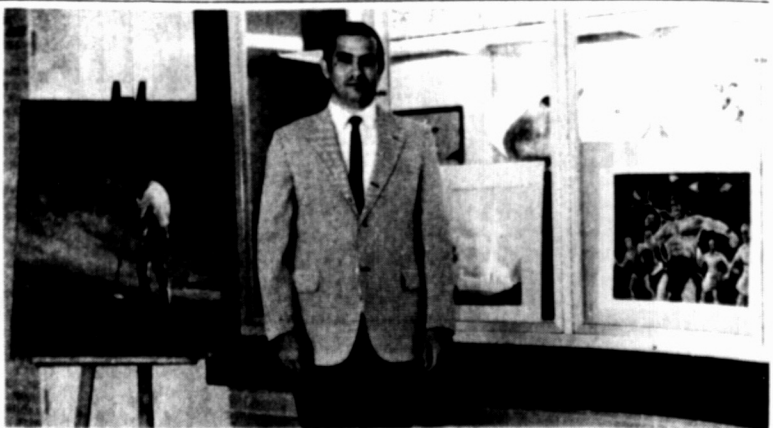
"Oh, they don't know I've got it," said the old fellow. "And am I having a ball! In the past week I've changed my will three times."

Italian Fish Story

In a small seaport town in Italy monks in a nearby monastery decided to try to help their impoverished community. They opened a fish-and-chips restaurant, as the citizens could grow the potatoes and catch the fish from the sea. The townspeople entered into the plan with enthusiasm.

As the eating-place became famous, tourists flocked to the little town. One day a wealthy American woman appeared and ordered a meal. She turned to one of the men of the monastery and asked, "Are you the fish friar?"

"No, madam," he replied, "I'm the chip monk."



Instruction In Art Begun At Clarke

Instruction in art at Clarke College, begun at the start of this session, is off to a good start, according to Dr. W. L. Compere and Dean J. C. Watson. Paul Brown, who came to Clarke from Memphis to teach art and Bible, and who has led in supplying equipment and setting up courses, is the instructor. He is shown in front of a display of his works in the foyer of the Lott Fine Arts Building.

Mr. Brown, a Baptist minister, majored in art at Mississippi College. He studied one year in the Cartoonists and Illustrators School in New York City, and received the B. D. Mrs. Brown is a graduate of Carson-Newman College and holds the M.R.E. degree from New Orleans Seminary. Two courses are offered this semester.

One is Introduction to Design, which is the beginning studio course. It deals with the use of different materials, as tempera paints, charcoal, pencil, pen and ink, sketch pad, poster board and drawing paper.

A second course is Art Appreciation, which builds upon the basics of the first course and is a study of the uses of and approaches to art in modern life; such as, interior design, commercial art, art in the home, painting, sculpture and print-making. This class makes frequent field trips to view and study art exhibits. Thirty-three students are enrolled in these courses.

Mrs. H. R. Denham, Jr., who had special instruction in art under the Y.M.C.A., teaches a course in decoupage.